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INTERNATIONAL BIBLE STUDY.

January 8th, 1882.—*Exodus* XL. 1-16.

God instructs Moses to set up the tabernacle on the first day of the first month, the month *Nisan*. A year had gone by since their departure from Egypt. Three months had been consumed in reaching the base of Mt. Sinai; the next three months included the two periods of forty days spent by Moses on the mount; about six months had afterwards been spent in preparing all the materials for the tabernacle, in accordance with the detailed instruction given to Moses on the mount. This tabernacle was to be the place of their king, the dwelling-place of their God, and it was at once a promise and a symbol of the more glorious tabernacling of God with man in the person of Immanuel, as this too is a symbol and promise of an even more glorious tabernacling of God the Holy Spirit with redeemed men in the day when believers shall enter into the fulness of the privileges purchased for them by the Lord Jesus Christ. The tabernacle itself which Moses was to set up was a structure of modest dimensions, made of boards and hung with curtains, *divided into the holy place* and the most holy place. In the latter was the ark of the testimony, containing the tables of the commandments. Over the ark was the mercy-seat, the throne of grace, the place where the divine presence was made manifest to faith, veiled to all human sight except, once in the year, to that of the high-priest. The veil screened the most holy from the holy place. In the holy place, on the right hand as one entered, was the table of show-bread, made of wood covered with gold. This show-bread represents him who is the bread of life, giving life unto the world; bread that was shown under the Mosaic dispenation, but actually imparted now. The show-bread was changed every Sabbath. On this table was frankincense also. Then on the left hand there was the candlestick or candelabrum, a shaft with seven branches terminating in bowls supplied with oil. This gave light to the tabernacle, there being no windows. The altar of gold for the incense was at the west end, (the tabernacle faced the east) just in front of the throne from which it was separated by the veil. Coloured figures of cherubim were woven into the curtains with which the walls of the tabernacle were wainscoated. Over the tabernacle was a tent of goat's-hair cloth, and over this a covering of skins for the protection of the whole from the weather. Before the door of the tabernacle was the altar of burnt-offering, with the laver. The enclosure of the whole of the quadrangle in which stood the tabernacle, was of pillars and fine canvas, five cubits high, 100 cubits long, 50 broad, a little less than an acre. After thus completing the erection of the tabernacle Moses was to take the anointing oil and anoint the tabernacle with all its furniture, and render it holy. In like manner the oil was to be applied to the altar of burnt-offering and to the laver. This anointing oil would seem to be typical of the unction of the holy Spirit resting upon the Messiah, constituting him the messiah or Anointed one. And also of the Holy Spirit given to believers under this dispensation.

Finally, Moses was to anoint, (after the prescribed ablutions) Aaron and his sons, thus inducting them into the priestly office. "For their anointing shall surely be an everlasting priesthood throughout their genrations." This priesthood was not to become extinct so that another family would have to be chosen, during the Mosaic dispensation. It was to continue till the advent of him who was to break down the middle wall of partition and make all things new.

The tabernacle was set up on new year's day. The times and seasons into which God has divided man's life, are well calculated to interrupt the unhappy tendency of routine, and flash upon the soul the recollections of its exalted birthright. At the beginning of the year let us ask ourselves if we have received God's conception of our life. Who so *competent to* say what life is given for, as He who gave it? Is it very sure that we have learned of him with regard to this matter? Every body begins by allowing this world of traitors to tell him what are the right uses of life, and every body finds out sooner or later that in doing this he has become a traitor to his own highest interests. "Thou hast destroyed thyself; in me is thy help," is the gracious word that comes to men from the Gospel. Yet the feeling is so deeply rooted in the minds of men that it is a dangerous thing to have too much to do with God, that they take great pains to shield themselves from the loving invitations of Him who gave his son to die for them. Will you not consider at this beginning of a new year that all power is on the side of sinful man, or it is on the side of God. If it is on the side of sinful man then it is reasonable for you to listen to a sinful world and lay your calculations to do what is pleasing in its sight. But if almighty power is not on the side of sinful man, but only a limited measure of power that he may reveal himself in his true light, and and if almighty power is with God alone, is it not every way most desirable that you should make your peace with God, and walk in the light of his countenance? What grander proposal could possibly be made to one at the beginning of this new year than to link his fortunes with those of Him who sitteth upon the throne? Ah, you have no objection to the power if you could have it to use in your own way. But dare you affirm that your way is better than God's way? That it is even better for you? He that made you, sought your happiness in creating you, and wishes to redeem you that he may still seek it and secure it. 'You cannot understand how you can ever be happy without having your way; it is true enough that you cannot be happy if your way is blocked up and your wishes thwarted; neither can you be happy if you have your own sinful way, as you know from experience. What is wanted is that you should let God captivate you with something better than your way, and deliver you from the miserable hallucination of sin. The tabernacle of God is with men. God the Spirit will come to you, when you consent to let Christ be your king and Saviour, and will tabernacle in you, and lead you through the wilderness of this world, and your path shall shine more and more until the perfect day.

WEEKLY REVIEW.

—We live and learn. A writer in the *Indian Christian Herald*, published at Calcutta, informs us that Baboo is an opprobrious epithet.

"The use of the word "Babu" while addressing a gentleman of India of education and social respectability by an English gentleman or lady, carries with it a sort of contemptuous class distinction."

Our contemporary prefers the word "Mr." English people do not generally think it courteous to impose their own honorary appellatives upon people of other nations, but use, in addressing or speaking of foreigners those terms that are considered courteous in their respective nations. Thty speak of M. Arago, Signor Gavazzi &c. &c. and do not expect foreigners to address them after this fashion. But the people of this country have got the idea that no Indian titles are so respectful as the common English titles. Forty years age, Hindoos in this part of Bombay never expected to be designated by the family name; in ordinary intercourse with one another they do not dream of using this; but now they are tenacious of this point.

—Among our Selections will be found the Thanks giving Proclamation of the Governor of Massachusetts, and our readers will doubtless acknowledge, with one consent, that a document like this from the ruler of a State is a rarity indeed. Yet the fact that it is so, only shows how few and far between are the men who in all their actions are true to their convictions of what is right and proper. The Prince of this world has got society to decree that it be considered *mauvais ton*, bad taste, to make public acknowledgment of our dependence upon God, and of his interest in us. We wish that this good custom of Thanksgiving Days were not confined to the United States, as we fear it is. Many of the psalms of David are really Thanksgiving Proclamations, and Christians obey them; but it is a good thing that an entire nation shut up its places of business once a year and unite in acknowledging the multitudinous mercies of God shown to it.

—We have a letter from a foreign missionary in this country, not much at home in the English language, speaking of several matters. Recently an itinerating missionary met with opposition from a Lingaet priest, supported by a village patel, who insisted that each mahalkari, in order to become a mamlatdar, had to give the Collector a bribe of Rs. 1000. He assured them that it was an utter falsehood, but there is some reason to suspect that the karkoons themselves favour the circulation of such reports for ends of their own. Our correspondent also says: Mention of the discovery of English children in a Franco-Arab acrobatic band, brought the thought home to me: 'Is there any great difference between thus disposing of one's children and giving them away in a contract, as in infant-marriages?' In both cases the destiny of the child is sealed for it by the parents, and the victime are without their consent condemned to a life often more miserable than that of the acrobatic children. How great the interest manifested in behalf of these few English children, and how great the apathy with regard to the countless Hindu girls condemned to widowhood and the bondage and degradation consequent thereupon, through the custom of infant marriage. We hear occasionally of the re-marriage of a widow, one out of ten thousand; but even our bravest reformers dare not allow their daughters to grow up to years of discretion before getting them married.

—The obituary of 1881 includes the names of several distinguished persons: Thos. Carlyle, the Emperor Alexander II., Rev. Dr. Punshon, President Garfield, Dean Stanley, Earl of Beaconsfield and possibly there may have been here and there a Lazarus convoyed by angels to heaven, of whom the world knows nothing. Each year as it goes by witnesses many mighty changes, or movements belonging to mighty changes, and the spirit of material progress is fast changing the aspect of the world. The outlying nations of the earth are fast being brought within the magic circle of modern civilization, and the discoveries made by solitary men in their closets, laboratories or workshops are scattering their results among the most distant nations with a prodigal hand. The number of diseases to which men are subject is not so great as the number of remedies devised to arrest them; yet, somehow there seems to be not the slightest progress towards a condition of things in which death will have to hide his diminished head. He is still the monarch of all he surveys. The majority of men seem to be wholly absorbed in the things of this world and to desire no paradise but such as they can make for themselves upon this earth. But paradise with death in it, is no more paradise. The greatest scientist living is without the slightest shade of a guarantee that he will continue to live to-morrow. How strange that men should make light of religion and a world to come, for whom an earthly abode means death at any moment. Men distribute themselves into freemen and slaves, but all are slaves who make every thing of this life and are without the slightest power to shield themselves from the approach of death. The Bible tells us that Christ shall reign until he has put down all enemies; and the last enemy is death. The victories of Christ, since the day of Pentecost, are obtained through the faith of his people. The future is in the faith of God's people. The future of this world is in the promises; but the promises have no significance till faith lays hold on them and gets them turned into facts. In Christ are hid all the treasures of wisdom and knowledge, waiting till faith discovers them and brings them forth into light and into realization. The last year has been made eventful by the publication of the revised New Testament, of which, since the 17th of May, millions of copies have gone into circulation, giving a new and valuable impetus to the study of God's word; also by the tragical end of President Garfield, bringing his wonderful life into unparallelled publicity; by the Æcumenical Methodist Conference, the elevation of M. Gambetta to a controlling position in France, the restoration of Afghanistan to the Afghans, and the passing of the Irish Land bill. There has been nothing very notable in Missions. A beginning has at last been made in the introduction into China of the railway and electric telegraph. The discovery of a means of packing and transmitting electric force is one of the remarkable things in science, in 1881.

—The Baroda raj has been released from its leading-strings. The boy adopted a few years ago by the wife of Khunderao, has come to years and has this week been invested with powers of administration. Many persons of position and probably a good many of no position have been celebrating the event by taking part in what are called festivities, races, banquets, hunts, balls &c.

—Dr. Birdwood, or Sir Geo. Birdwood as we should now call him, has felt constrained to deliver himself of his convictions on the subject of Opium-smoking. Was he not for a number of years in India, with the best opportunities of learning all the facts of the case? Well, he informs the public of Great Britain, in a long letter, that "there is no more harm in smoking opium than in smoking tobacco in the form of the mildest cigarettes, and that its narcotic effect can be but infinitesimal, if, indeed, any thing measurable." So we have all these many years been wasting our sympathies on the Chinese opium-smoker, and wrongly condemning the Indian Government for forcing the drug upon him, whereas it was the kindest office the Indian Government could render. For to be smoking something no more harmful that *the mildest form of cigarette* is to place the Chinese far in advance of British smokers of tobacco who would scorn to have any thing to do with your mild cigarette. Sir Geo Birdwood does not of course read the *Lucknow Witness*, and does not need to, with his extensive erudition; but if he had done so he would have lately seen a detailed account of visits paid to the opium-smoking shops in Calcutta. Dr. Thoburn gives a sad account of what he saw and heard there. In every place visited the opium-smokers begged of him to let them know of some remedy whereby they might be freed from the captivity of the drug. Scarcely an individual sought to justify the use of it; they admitted the ruin they were bringing upon themselves by the use of the drug; but they considered themselves hopelessly bound by the habit. Mild cigarettes indeed!

—Since the eighth of this month, Roman-Catholics throughout the world have four more intercessors in heaven. On that day it pleased his infallible holiness that four persons who have been dead a good while and are supposed to be in heaven, should be invested with intercessory power at the throne of heaven. This means that he invests them with power to hear all prayers offered up in their name throughout this world, even if offered in a thousand places at the same time, and present them to God. Protestants have the idea that the intercession of the Lord Jesus Christ is all they need to commend their suit to God. But the Pope of Rome will have it that this is a great mistake. Of course pray through Christ; pray through the Virgin; pray through all the prophets and apostles and martyrs and legions of saints already canonized, and be thankful for four more. Two of these personages elevated to mediatorial thrones in heaven by the Pope on earth, were ecclesiastics, one was a nun; and one was a laymen a mendicant. By the Papal bounty they are invested with the divine attributes of omniscience and omnipresence without which they could not hear the prayers of universal suppliants. At the ceremony of canonization there were present 42 cardinals; 63 archbishops; 72 bishops; the entire apostolic court; 400 French pilgrims.

—A letter appeared in the *Church Times* a little while ago, signed by the Rev. Herbert Clarke, Priest Universities Mission to Central Africa. Mr. Clarke says:

"On my return to Africa I am hoping to work a new station at Lindi, a considerable town on the east coast. I venture to ask your readers if any could help our work by the gift of a chasuble for this place? At all our altars on the mainland the chasuble is now in use, and I should be sorry to introduce the surplice as an altar vestment. Our *Bishop* (Dr. Steere) gives his full consent and authority to the use of the chasuble. I would ask my fellow-members of the C.B.S. if some one could not, for the glory of God and the love of the blessed sacrament, do this for the poor Africa Church?

Poor Africans! We wonder if some kind Englishman "for the glory of God and love of the blessed sacrament," sent them a chasuble. A chasuble is no doubt a grand thing for the eyes of poor Africans to feast on. We can quite conceive that they would have little hesitation in making a fetich of it, and possibly might even think that the priest thus arrayed was as wonderful as their own conjuror or rain-maker. But how the Gospel is to be interpreted to these savages by means of a chasuble we are far from seeing.

—"If we say that we have no sin we deceive ourselves," says the apostle John. On the supposition that this refers to believers, the passage establishes that there is no such thing as deliverance from sin in this life. Many suppose that the believer is made ready for heaven in the last moments of his life; but the words of John, understood as we have said, preclude such an idea. The passage is emphatic and sweeping. But "without holiness no man can see the Lord." Where then is he to be made holy? Not in this life; not in heaven; for no sin may enter there; must we then like the Romanists fall back upon a *tertium quid*, a purgatory? No; for "to be absent from the body is to be present with the Lord." We must then enquire whether John really says what the above-mentioned interpretation affirms. We know that John in the 3rd ch. of his first epistle says in so many words that he who is born of God doth not commit sin. But in his first ch. immediately following the state-

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ment that "if we say we have no sin we deceive ourselves," we read, in the next verse but one, "if we say that we have not sinned we make God a liar." Now to say that we have not sinned is to say that we have no need of a Saviour; and this, we are persuaded is just the idea that the apostle is combating. Various heresies, forms of antichrist, were then threatening the church, and one of these made man irresponsible for his misconduct, attributing it to a necessity of his nature or to the ordination of God. The meaning of I John 1. 10 is undisputed: "If we say that we have not sinned, we make him a liar." God says that all have sinned and come short of the glory of God; for any one acquainted with the Christian scriptures to say that he has never sinned, is certainly to contradict God. But if the 8th verse means that all men, even all Christians, are always sinning, why should such a lion-like statement be immediately followed by a lamb-like intimation that we have sometime or other sinned? Such an interpretation of the 8th verse makes the apostle stultify himself, especially as he tells us that the object of the epistle is to cause men to cease from sinning. We have referred to this passage, on which we have already given our views, because we find it in some quarters so persistently and so complacently put forward as settling absolutely and in the negative, the question of salvation from sin in this life. It is not well to make a hobby of some particular verse; it looks as though you could not find support for your idea in scripture generally and might well lead you to see if you have not put a wrong meaning on the passage. We suppose that the reason why so many speak against the doctrine of deliverance from sin in this life, is that they think that such an experience implies that the individual has put away sin by his own efforts. But the idea that any man by any efforts of his own, can put away sin, is itself heresy of the worst type. But Jesus is able to save his people from all sin.

—We are very glad indeed to place in our columns the admirable lecture by the Rev. Mr. Robson, formerly of the Rajpootana Mission, on the Historical Basis of the Old Testament, with special reference to the positions assumed by the Rev. Robertson Smith. The Lecture was delivered in Aberdeen. We are quite satisfied with Mr. Robson's treatment of the word of God, and believe that his Lecture will be very useful to many who have been unsettled by Mr. Smith's criticisms simply because they did not know how they were to be answered. One of the grounds on which Mr. Robertson Smith bases the bold fabric of a late origin of a large portion of the Mosaic writings, is that a certain part of Palestine is called the South country, and another the West; expressions that would not have been used by a writer in Arabia. Mr. Robson points out that the North-West Provinces bear that name in all parts of India, without the slightest reference to the geographical position of the speaker. Then there is the Deccan, extending from Central India to the Madras Presidency, and is thus designated in all parts of India; but Deccan means the South country. Anatolia means the eastern country. Every body knows about the Levant which means the same thing; but when we use the word in India we do not mean that it is to the east of us. People in Canada speak of Northerners and Southerners, referring to the inhabitants of the United States, which country lies entirely to the south of them.

—The Rev. W. Martin, Rev. Mr. & Mrs. Robb, and Dr. & Mrs. J. Husband, with Mrs. Clark, of the U. P. Missisn in Rajpootana, have all returned from Europe, accompanied by Miss Young, Miss Flett and Miss Millar for the same mission. We congratulate this mission on the arrival of this seasonable reinforcement. Mr. & Mrs. Robb have been kept away from the Mission five years and will have great joy in resuming their work. The Rev. Mr. & Mrs. Dacuble of the Ch. Miss. Soc. have also lately returned from Europe, proceeding, we believe, to Agra.

—Attempts are made in certain English papers, as on the occasion of the previous visit of Mess. Moody and Sankey, to make it appear that they are receiving large pecuniary emoluments for their spiritual work, and induce the belief that they are actuated by considerations akin to those which they so strongly preach against. These have been re-produced in a Bombay paper, the editor of which should remember that the utter falsity of those former charges was shown by those who were in a position to do it. On the present occasion the Comittees who have invited Mess. Moody and Sankey and received them, have come forward with complete disproof. But men love the lie better than they do the correction. The *Christian*, referring to some remarks of Lord Chief Justice Coleridge the other day, says:

We think we may say that Messrs. Moody and Sankey would not enter an action against their libellers, but it is not generous to take advantage of this by publishing falsehoods about them.

—The remarkable incident in the life of the Apostle Paul of his being visited in prison by the magistrates who had sent him there and entreated to leave, has been repeated in the case of one of the Salvation Army preachers, Sam Rees, sentenced to imprisonment for having been guilty of singing a hymn in the street, at Boston, Eng. The magistrate who committed him, could get no sleep after it, and came to the prison, paid the fine and begged the prisoner to leave. He brought him to his own house and gave him a capital supper, and told him that he was himself the son of a methodist preacher.

NOTICES OF BOOKS AND REPORTS.

"Indian Home Mission to the Santhals; Report for 1880-81. The report says:" The elders met daily with us, and it was a joyful thing to see with what zeal and energy they travelled about, warning and exhorting the sleeping Christians, and urging the heathen to come to the Saviour." Mention is made of four widows who are intinerant preachers, going from village to village, singing and gathering the people and then telling them of redeeming love.

"It is such a joy to see these Santhals travel. They need no comforts whatever, not even a bullock cart; but go on foot, happy and praising God just as if they enjoyed every comfort and luxury. What a grand thing it would be if we missionaries could act as they do; how much more could we be about among the people. But as we are no Santhals, we must be content to travel in the simplest and least expensive way that is possible for Europeans."

But is it not just such a class of labourers as is described above, that our Lord sent forth to preach the Gospel, as reported in Matthew and elsewhere? In March last Mr. Jensen who only came out to join the work in Jan. 1878, was obliged by ill health to return to Europe. There were received by Baptism last year 157 adults. Present number, 2892. The Colony in Assam consists of 42 families numbering 160 souls. It has had a number of trials, but is holding on and will probably soon be joined by reinforcements.

The Bombay Guardian.

SATURDAY, DECEMBER 31, 1881.

THE TWO WITNESSES.

"The Spirit beareth witnees with our spirit that we are the children of God," is a passage that many, we think, misunderstand. People suppose that the Spirit of God is here represented as bearing witness *to* our spirit; but it is *with* our spirit; our spirit beareth witness and the Spirit of God beareth witness. Our spirit in the case supposed is the loving and confiding filial spirit that enables us to rejoice in the assurance that God is our reconciled Father, and leads us cheerfully to do those things that are pleasing in his sight. The Spirit of God manifests his presence with believers in diversities of gifts. We have a description of these in 1 Cor. xii 7-11:

"But to each one is given the manifestation of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom; and to another the word of knowledge according to the same Spirit; to another faith, in the same Spirit; and to another gifts of healings in the same Spirit; and to another, workings of miracles; and to another, prophecy; and to another, discernings of spirits; to another, divers kinds of tongues; and to another the interpretation of tongues; but all these worketh the one and the same Spirit, dividing to each one severally as he will." Our Lord, before his departure said to his disciples: "The Comforter whom I will send unto you from the Father, he shall bear witness of me; and ye also bear witness, because ye have been with me from the beginning." It is the testimony of Jesus that is the spirit of prophecy. The Spirit of God comes to the believer not to bear witness to something in him, but to bear witness to Christ, and it is in looking to Christ, not in looking to himself, that the believer finds assurance of his acceptance. In Gal. iv. 4, we read: "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts crying, Abba, Father." It is the believer who cries, Abba, Father, i.e. approaches God with filial confidence based upon the account given in the Gospel of God's disposition towards sinners. By faith he lays hold upon God's offer of eternal life in the Gospel. No man can call Jesus Lord, but by the Holy Ghost. Truly to call Jesus Lord, means to make yourself over to him to be saved in his way and ruled by him; then the love of God is shed abroad in your heart by the Holy Ghost given unto *you*. The apostle John says, i. v. 9: "If we receive the witness of men the witness of God is greater; for the witness of God is this that he hath borne witness

concerning his Son. He that believeth on the Son of God hath the witness in himself;" that is, he has in himself the Spirit of God, given to those who believe on Christ. But is there not such a thing as the Spirit's witnessing unto our spirits that we are the children of God? This truth, like all other truths in redemption, must be apprehended by faith. The word tells me that God calls me to be his son; "whosoever will, let him take of the water of life." I enter into the enjoyment of this privilege by faith, nor is there any other way. But according to my faith is the sphere of the Spirit's operations within me broadened; and thus with enlarged faith I enter into the fruition of God's great love, and rejoice with joy unspeakable and full of glory. The outpouring of the Spirit of God upon the 120 was such a manifested presence of the Spirit of God; and they who were convicted that day were convicted by the twofold testimony, or the double testimony that of the wonderfully changed and emboldened disciples of Jesus, and that of the omnipotent Spirit who caused them to speak with unknown tongues; both testimonies relating to the one fact that God had raised again as Messiah him whom they with wicked hands had crucified. All through the Acts we find the Spirit of God bearing testimony to the word of God's grace by mighty signs and wonders; and Paul, late in his ministry, thus summarizes his mission work; "For I will not dare to speak of any things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed, in the power of signs and wonders, in the power of the Holy Ghost." This he calls fully preaching the Gospel. In Hebrews 2: 3. we read: This great salvation first spoken through the Lord, was confirned unto us by them that heard him; God also bearing witness with them, both by signs and wonders, and by manifold powers and by gifts of the Holy Ghost, according to his own will. Here God is represented as bearing witness *along with* the preacher, as in Romans he is represented as bearing witness along with the believer.

We believe then that it was the design of God that the declaration of the Gospel should be accompanied by two great witnesses; i. e. the transformed and happy believer showing forth Christ's power to save sinners and furnishing in himself a specimen of the kind of salvation that Christ came to achieve; and the power of the Spirit accompanying the word of God. But Christians have long given up the idea that it is their privilege to expect signal displays of the power of the Spirit in the immediate restoration of the blind, sick &c. But to our own mind it is clear that God is willing to bear testimony to a people walking by faith and following the Lamb fully, that they are his and that he is theirs.

REMINISCENCES. CLIII.

Diary: at sea, 1847.

December 30th. Have been reading this diary and have found much to humble me; many precious intimations of the Scriptures received but to be lost. Let me here gather up some of these.

1. Prayer as a means of faith in the condition of sinners.
2. To have faith must first desire to have it. Look at the reasons.
3. The only genuine earnestness is that which will not let God go.
4. Maintained faith is true faith. A good start and perseverance.
5. Past faith aggravates the sin of present unbelief.
6. The Cross is the power of God; not a visit to hell or heaven.
7. What is sanctification? Love.
8. Exqusite happiness in praying for others, when God's love to them is realized.
9. The importance of right public prayer; more than preaching.
10. We seek not to create but to recognize divine love.
11. I want to be lost in the Saviour's love to the sinners we are sent to.
12. Why has God shown me his love for men but that I may exercise the faith they fail to?
13. Remember past answers to prayer. They came slowly but they came.
14. The great thing in preaching,—to get out of one's self; be wrapt up in others.—
15. The Holy Ghost is God's love now, as the crucifixion was then.
16. And as this love passeth knowledge, an unlimited measure of the Spirit.
17. Practical habits strengthened by repeated acts; the habit of unbelief has had a life to grow in.
18. Prayer is promise.
19. He could better part with the universe than with the reputation of a prayer-answerer.
20. The sins of every sinner are the woes of Christ; let them be mine.
21. Find my highest enjoyment in doing good, next highest in efforts to do good.
22. It requires no effort to please one' self. Love finds its pleasure in doing good, and so needs no effort to do it.
23. To forget my prayers is to lose their answers.
24. God cannot believe for me. [The highest faith is simply letting God be true.] Cease expecting greater motives to faith.
25. The Holy Spirit God's *parakletos* (advocate) with me; Christ mine with God.
26. The same effort [faith] needed to keep truth in the mind as to bring it there.
27. Important every morning to bring the mind under the influence of old truths as to discover new ones.
28. When it is hard to love, we may infer that it is easy to hate.
29. In vain I call Christ glorious if I relax in prayer. True prayer is the same as saying, Holy, Holy, Holy, Lord God of Hosts.
30. Strong faith is a strong persuasion of God's glory.
31. Is it not possible to be so filled with the Spirit as to do more than *all others* are doing? What crowns are offered.
32. How much can be done in a day.
33. Energetic bracing of the mind, [faith in the indwelling Spirit?]
34. Remember the lake of fire where I properly belong, and a crust of bread will awaken unknown gratitude.
35. Just so far as we are planted in the likeness of his death we shall be of his resurrection.
36. There should be a peculiar element in the sinners's love to Christ.
37. If it is wrong to expect a mighty manifestation of the Spirit, Christ's cross is wrong.
38. Experiment on the cross.
39. A dead nan becomes the property of the living; so Christ.
40. Worlds of mercy emptied for my sanctification.
41. Scourge the mind if you will have it to work. [on the contrary, cease from doing it, and look to Christ, on the principle of the expulsive power of a new affection.]
42. Never utter a word of a man that will make it more difficult to love him.
43. How some men seek heaven! But conformity to the will of God is my heaven.
44. To realize Christ's abhorrence of my sin. But not without realizing his readiness to save from it.
45. In my formation, body and soul, God had reference to the communication of himself.
46. What is absolutely necessary to my content? How much of Christ?
47. Are any vanities contributing to my content?
48. Christ knows how. Has power in me that I have not [believe only.]
49. True humility appears in hungering and thirsting after righteousness. [And in recognizing the work of the Spirit within.]
50. It is consistent with God's love to let us fall into sin just so far as we do not watch.
51. Strange that after 10,000 experiences the Christian should be without a constant sense of danger. [Perfect love casts out fear. God seeks to bring his children to a life characterized by love rather than fear.]
52. Unwatchfulness is sin. Watch thou in all things.
53. The true testimony of conscience not obtained without cross-examination. See 1 Kings xxii. for an example;
54. The Holy Ghost is with us not merely to show us truth but to bring us under the power of it.
55. Satan chiefly aims to hide men's souls from me.
46. In preaching see the mark you want to hit and aim at it.
57. Beware lest ye fall from stedfastness.
58. *Christ liveth in me while his word liveth in me.*

What a shame in such a world as this, that prayer should ever be offered in vain. I look back over these pages and how many unanswered prayers meet my eye. Unanswered because unmaintained. Instead of being a rock, a wave of the sea; and I was not there to receive the answer.

NOTHING BUT SIN.

In a letter received some time ago from a Christian friend whom we have known and esteemed for many years, we find this sentence:

"I really know, and hope to realize daily more completely, that there is nothing in me but sin. But there is a great longing for holiness, and I would not desire it only for my own comfort and joy, though that would be an inexpressible gain, but I desire it in gratitude for the wonderful gift of eternal life given to me; holiness for its own sake, and because God commands it, so it is a solemn duty."

We know the writer of this letter to be an earnest Christian, one who has been for thirty years and more desirous of honouring his Chr. profession. After all these years he finds in himself nothing but sin and a desire for holiness. Let us suppose that some enquirer, eager to know assuredly that Christ is really the Saviour he claims to be, were to visit this friend, and sak him what Christ has done for him that shows his ability to save; and suppose that this friend should thus make reply: 'I have been for so many years a trembling and weak believer; I have been all this time reading the Scriptures daily and have enjoyed the society of those who have been taught of God, and have maintained constant habits of prayer, and the

result if is that I am now deeply convinced that there is nothing but sin in me, except it be a desire for holiness.' We may imagine the enquirer saying: 'I am disappointed in what you tell me. I had received the impression from the Bible that Christ was a mighty Saviour and that no matter how great a man's sins might be, Christ was able to save him from his sins and would certainly do it, if only the case were put into his hands; and that even if we had wrong ideas with regard to salvation, if there were only a willingness to learn, the necessary wisdom would be bestowed. And I have read that there is peace and joy in believing, and that the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Has not the Spirit of God given you these? of course, if one have these he has holiness; but you say you have only a desire for holiness. I would not have the heart to become a Christian if I thought that after thirty years I would not be in a position to declare that the Spirit of God had done what he said he would.'—The friend replies: 'You must not judge of the power of Christ or of the Spirit, by my experience. There are not many hearts so hard as mine.'—But does not Christ undertake to remove the heart of stone and give a heart of flesh?—That is true. I am sure that Christ is an adorable Saviour, worthy of all confidence, able to redeem from all iniquity and willing to do so; and that the Spirit of God is the divine executive with us, fully able to purify our hearts. The fault is not on the side of God, but on mine. You must not however think it a light thing that I have come to know my sin so thoroughly. This is a mighty work wrought by the Spirit of God.—But Christ is a Saviour, a Healer. There is a renowned physician, and I ask of one who has been his patient, what has he done for you? Well I have been under his treatment a long time and he has shown me a great deal more of my disease than I had any idea of, so that I realize my danger to-day more then ever before. I would be likely to reply in such case, no such doctor for me; I want one who can cure me, not merely make me more deeply sensible of the extent of my disease.

The believer finds in himself, viewed apart from Christ, no good thing. Christ told him this when he first came to him; "There is none good save one, that is God;" receiving it by faith he learns to rely on Christ for the ability to do any good thing. He abandons the idea that the merit of any thing he does belongs to himself, and is taught of faith to recognize in it the work of the Holy Spirit. Until he submitted to Christ the object of the Holy Spirit was to convince him of sin, that he might give up all hope in himself and look to Christ; but having once brought him to Christ, the object of the Holy Spirit is to fill him with the fruits of righteousness to the praise of God. It was at first the object of the Spirit to show him the greatness of the contrast between God and himself; his object now is to bring the fulness of the Godhead in him making him to be like God. When he is dead to self, the discovery of the work of the Spirit in his heart does not in the least tend to puff him up; only to praise God. God is not honoured but dishonoured by our shutting our eyes to what the spirit of God accomplishes in us. When the lepers whom Christ had healed showed the people that there was no longer the least taint of leprosy about them, they glorified Christ not themselves. The very friend of whom we have been speaking, if he would but just entertain the idea that it were a grievous wrong to the Holy Spirit not to recognize the work of salvation wrought in him would soon discover many wonderful tokens of the redeeming work of Christ and the transforming work of the Spirit in himself and in his life. "If any man be in Christ he is a new creation; old things have passed away; all things are become new; and all are of God." God is now engaged in bringing in a new creation, the distinguishing characteristic of which is that there is no sin in it. Believers are the first fruits of this new creation; and the Spirit of God has come for the purpose of redeeming them from all iniquity. Given such a faith as the Gospel demands there ought to be no sin at all left in believers; for such faith would constantly claim the fulness of Christ and constantly receive it. "I am crucified with Christ; nevertheless I live; yet not I but Christ liveth in me; and the life that I live in the flesh I live by the faith of the Son of God who loved me and gave himself for me."

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

MEMORIAL CHURCH.

To the Editor of the Bombay Guardian.

Dear Mr. Editor,—Allow me to bring to the notice of your readers a proposal to build a place of worship in memory of the Rev. Dr. Morrison, of the American Presbyterian Mission in northern India, who died about three months ago.

Every one who enjoyed the privilege of personal acquaintance with Dr. Morrison must have been impressed by the simplicity and devotedness of the man. When I knew him he had attained to a kind of patriarchal dignity which commanded universal respect. We are sorry to lose so zealous a Missionary; but we are deeply thankful for his forty-four years of laborious and successful service.

Many Christians will feel that they owe a great debt of gratifude to Dr. Morrison as having been the first to invite Christians over all the world to unite in that concert of prayer during the first week of the year which we may say is now almost universally observed. In this connection, the name of the venerable Missionary will often occur to many during the ensuing week.

The appeal thus to commemorate Dr. Morrison has been issued at a very appropriate time. I have very much pleasure in complying with the request of the Rev. D. Herron, of Dehra, to bring the subjoined statement to the notice of the public of Bombay.

J. Murray Mitchell,

27th, Dec. 1881.

P. S.—Contributions can easily be sent through the Post Office to the Rev. D. Herron, Dehra.

[The Statement referred to was published in our issue of Nov. 12th. *Ed. B. G.*]

Dear Sir,—The English Zen. Miss. Societies have sent to India partially qualified medical ladies, because until within the last three years, they could get none well qualified. I believe that those hitherto sent have been useful, as in the instance of Miss Beilby, who is not herself a fully qualified medical. Since the London School of Medicine (the only one in Great Britain) was opened, two lady doctors have passed through it to mission work; both of these, I believe, took a Dublin degree. One is Miss Butler, at Jubbulpore, the other Miss Marston now in Bombay. Among those at present studying, one in her 1st and one in her 2nd year, are bound for the Mission Field. One of these ladies passed an examination equal to a Cambridge Wrangler's; the other has lately passed the London Preliminary Scientific Examination in order to qualify herself for the London degree, the one most in repute.

Now that they are to be had, I believe that our English Societies will send only fully qualified doctors.

I am
Yours Sincerely,
Z. M.

SUNDAY SCHOOL MISSIONARY ASSOCIATIONS.

Dear Sir,—The theme of the Scriptures is Heaven's Mission. Jesus Christ was the first Missionary. Every disciple is called to be a Missionary. The Christian Church is Divinely commissioned and instituted to be a Missionary Church.

Accordingly the Methodist Episcopal Church advocates the cause and undertakes the work of Foreign Missions. It exhorts its Ministers, Members, and Sunday-School Scholars, all to become interested and to do something in their behalf. In regard to Sunday Schools it says, "It shall be the duty of the Preacher in charge to see that each Sunday-School in our Churches and congregations be organized into a Missionary Society under such rules as the Pastor, the Superintendent and Teachers may prescribe.

The object of such an Association is to disseminate authentic Missionary News, to produce a vigorous interest in the work and progress of Missions, and to encourage such aid in their behalf as may be practicable.

It is important in view of its influence upon the Church. It inspires the Church with a holy ambition for the spread of the Gospel. The stories of the success of the Gospel ever contribute fresh impetus to her zeal. It developes Christian generosity and devotion. It resolves her faith into trustful enterprise.

It is important in view of the prevailing spirit of the Church. The church realizes her obligations with respect to Missionary enterprises. To-day Dr. Carey, on proposing a discussion on the Church's duty with regard to Missions, would not astonish a conference and be peremptorily silenced. The Scottish General Assembly, as it did eighty years ago, would not declare a similar motion to be fanatical and absurd. A German professor of Theology would not, as in 1798, explain the existence of a missionary society in Ostfriesland on the principle that German culture had not yet penetrated to that remote corner; nor would Adoniram Judson as spokesman for a band of pious students be obliged to ask whether the congregationalists considered the idea of missions "visionary and impracticable," and if not whether in putting it into execution they might expect the support of the Church. The Gospel is more than ever believed to be efficient for the work of the world's Evangelization. To-day there is no more to be seen on many a church door in Cape Colony, as of old, "Dogs and Hottentots not admitted." The Portugese no longer call the Hottentots a race of apes. No one will agree with the governor of Bourbon who exclaimed, "You will make the Malagasy Christians? Impossible!" No Englishman would say to-day, as did certain circumnavigators of the globe twenty years ago, that the Aborigenes of Australia were quite beyond the reach of the Gospel. It is because there is a very different sentiment and faith as to the efficiency of the Gospel as "the power of God unto salvation" to the most abject and depraved.

It is important in view of the work already accomplished—especially in this nineteenth century. It is in demonstration that we live in an age of Missions such as the Christian

Church has never seen. At the close of the last century there were only seven Protestant Missionary Societies—but three operating earlier than its last decennium—supporting 170 missionaries, and caring for 50,000 converts. To-day the seven have in Europe and America alone become seventy; and abroad there are, besides, numerous independent associations, their offspring. These employ 2,400 ordained Europeans and Americans, hundreds of ordained native preachers, upwards of 23,000 native assistants, Catechists, evangelists, and teachers, and a countless number of female missionary agents, private missionaries, lay helpers, colporteurs, and voluntary unpaid Sunday-School teachers. They care for no less than 1,710,000 converts. At the close of the last century the contributions of all Protestantism hardly amounted to £50,000: now they amount is from £1,200,000 to £1,250,000. Then the number of missionary schools was not over 70: now it is 1,200, with more than 400,000 scholars. Then there were but 50 translations of the Scriptures, with 5,000,000 copies in circulation; now there are at least 226 translations, with a circulation of 148,000,000 copies.

It is important in view of the work remaining to be done. After all, what is a little over a million and a half of our baptized converts, compared with the thousand millions of heathens and Mohammedans yet to be converted. In China, 50,000 against nearly 400,000,000! In India, 500,000 against 250,000,000! In Africa, 50,000 in the West, 180,000 in the South, against the untold numbers of her gigantic and almost untraversed interior! And millions upon millions yet remain to be reached in Europe, the Americas, Australia, and the islands of the sea. How much remains to be done! How important the help of every little that helps in such an emergency, and such an urgency as the salvation of millions of precious souls! And the work begun—especially when so successfully begun—we are obligated to further effort. The demand for vigorous effort is greater than ever.

Since this is so important a matter, therefore I would commend the same to those churches which may not yet have taken it up. Let us determine that, so far as it is possible for us to do so, the churches shall be interested anew in this great work of the world's salvation, and stirred to new exertion, and stronger faith, and greater devotion to what should be its absorbing interests.

T. H. Oakes.

Bombay, Dec. 28, 1881.

NOTICES.

Baptist Church, (Bellasis Road, Byculla.) The Rev. C. Jordan will (D.V.) preach tomorrow at 11 A.M. and 6 P.M. (Local Time.)

The following vernacular meetings for the Week of Prayer have been appointed:

Monday, January 2nd, American Misson Chapel, Bhendy Bazaar,
Wednesday, Jan. 4th, Free Ch. Mission Church, Ambroli.
Thursday, Jan. 5th, Ch. Miss. Soc. at the Rev. Jani Ali's, Opp. Girgaum Post Office.
Friday, Jan. 6th, Meth. Epis. Church, Grant Road.
All the above at 5 P.M.

We repeat the notice of the English Meetings given in our last:

Monday, Jan. 2nd, Free Church, Esplanade.
Tuesday, Jan. 3rd, M. E. Church, Grant Road.
Wednesday, Jan. 4th. Girgaum Mission Church.
Thursday, Jan. 5th, St. Andrew's Church.
Friday, Jan. 6th, Ambroli Mission Church.
Saturday, Jan. 7th, Baptist Church, Bellasis Road.

These meetings will all begin at 8-30 p.m.

Mrs. Mody, Chowpatty, Bombay, will be glad to receive names of any who wish to join the Young People's Scripture Union. She has calendars for 1882 in English and in Marathi,—the former at one anna, each, the latter gratis. This union has now about 90,000 members scattered all over the world. The present is the third year of a course of reading, comprising the most suitable passages throughout the whole Bible.

The Sunday morning service in the Grant Road Church, will from to-morrow begin at 11 o'clock, instead of 8½.

Epitome of News.

Saturday, December 24.

—*Deccan Times*: At dusk, on Monday evening last, when nearly the whole of Chudderghaut were assembled in St. George's Church to withness the nuptials of Miss Fitzpatrick, the daughter of the incumbent of the church, a Mahomedan lately in the employ of Mr. Charles ran amuck and succeded in killing one person and wounding several others. The wretch commenced at the old foundry in front of Mr. Charles's house, by cutting down his wife, whom he killed. He then made for the Military Club in search of a captian of the Reformed Troops; but finding no one there, jumped over the wall into Mr. Lee's house adjoining. Here he shot twice at Mrs. Lee, who to screen herself put up her hand and received a pistol bullet in the hand and another in the side of her head. She fell down in a state of insensibility and the man under the impression that he had done for her, threw down the pistol, and retained possession of the sword, which was dripping with blood. Next he went to Mr. Charles's house, but fortunately the family were at the wedding, as it was his intention to do for them likewise, so he jumped over the wall, and chased a young man who was on his way to Mr. Hudson's house. When in pursuit, he came across Mr. Scriven's gate, at which several young people were standing, and he slashed with his sword at a Miss Scriven, nearly cutting off her arm, and at the next gate inflicted a severe wound across the chest of Miss Hudson, besides wounding some smaller children. He then made for the Rajah of Dumkoondah's garden, where he was brought to bay by the Rajah's son, who stopped the way with a lot of armed men. Seeing policemen behind him the murderer drew his dagger and made several attempts to kill himself before he was secured. He was handed into the custody of the police. It is horrible to think what havoc the wretch might have committed had he got in amongst the wedding party in the church, which was in close proximity to the scene of blood.

—*Times of India*: We hear that the tender of Messrs. Burjorjee Rustomjee Maistry, Luximan Gunesh and Gennaji Ballaji's has been accepted for the completion of the new G. I. P. Railway Teminus at Boree Bunder. We believe that great work will take another three years to complete.

—It seems that Haeckel, the evolutionist, is visiting Ceylon.

—A contempooary after giving an account of a disturbance in a meeting of the Salvation Army at Chester, caused by Roughs, says: It is stated that the Salvation Army is making strange converts. The other day one of the broadest of Borad Church clergymen in West London is reported to have risen in a Salvation Army meeting and declared that he had learnt the Gospel for the first time from Mrs. Booth. He had never preached it before, nor felt it nor understood it. Now it should be the exclusive theme of his pulpit minisitrations. Since then the clergyman has at least shown one "sign of grace." He has lost no opportunity of fraternising with Nonconformists in his parish.

—A telegram from Geneva states that since the beginning of November twenty-two earthquake shocks have been felt in various parts of Switzerland.

—*Englishman*: We learn that it is intended to run an engine with four vehicles (tram-cars) attached between Kalighat and Dalhousie Spuare, on and from the 1st proximo. The engine made a successful trip on the Chowringhi line. It is also said that the extension from Chowringhi through Dhurrumtollah Street to Sealdah will be opened for traffic early next month.

Monday, December 26.

—*Lucknow Witness*: We regret to see a notice of the discontinuance of *the Aryan*, the excellent Hindi and English paper which has been published for the last six years at Mirzapore and Benares. It circulated a large number of copies, about 1, 200, at a very low price, and was doing much good in spreading the knowledge of Christian truth. The closing of the Mirzapore Mission Press made the expense of printing it so great as to necessitate its stoppage.

—*Indian Chr. Herald*: The Commissioner of Hooghly apparently sees that the stereotyped government position which would support the interests of liquor from considerations of lucre, is as absurd as it is unworthy. He comes out, therefore, as an apologist for the consumption of liquor, on the allegation of its physical virtues. His words are: "That Bengalis, especially the lower classes, suffer from a feeble physique, induced by the unnutritious food on which they live, is an admitted fact. To a man living in a relaxing humid climate, with no thing better to eat then a sodden mass of tasteless rice, a good glass of grog, would, I think, be very beneficial, and I welcome any system that puts such a harmless tonic within the reach of the poorer classes." A grosser instance of the lengths to which desperate advocacy drives people at times, it has seldom been our lot to come across!

—Same: The *New Dispensation* teaches:—"If we are believers, we must serve God as paid servants, working and toiling to the last day, looking for our wages when due." The Christian Dispensation has it:—"When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." And again:—"Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you."

Tuesday, December 27.

—*Bombay Gazette*: The festivities in Baroda which mark the accession to full sovereignty of His Highness the Gaekwar mark also the close of the official relations between the Governor-General's Agent, Mr. Melvill, and the State to which he has stood, in some sort, in the position of regent for six critical years of the Prince's minority. It is perhaps somewhat to be regretted that the young sovereign who is now emancipated from the leading-strings which guided him as a minor should not have the advantage of the moral support which he would have derived from the continued presence at Baroda of one whose experience and practical judgment cannot be easily replaced. The Governor-General's Agent has so systematically avoided all outward manifestations of his influence, that the general public have but a very inadequate

idea of the valuable services which he has rendered alike to the British Government and to the State of Baroda. Very delicate and difficult functions devolved upon him as the representative of the Paramount Power while a native administration, under the guidance of Sir Madhava Rao, was reconstituting the State, which the incompetence and folly of the two previous Gaekwars had brought well-nigh to ruin.

—Same: As we expected, the professorship vacated by Mr. Kielhorn will de filled by Mr. Bandharkar, whose promotion, long delayed, is now made *pucka*.

—*Times of India's* London telegrams, 24th: The suit brought by the liquidators of the City of Glasgow Bank against Mr. William Mackinnon, of Messrs. Mackinnon, Mackenzie & Co., for £325,000 has been dismissed by the unanimous decision of the three judges who heard the case.

—Same Calcutta; 25: The 6th (Warwickshire) Regiment, whilst marching to Calcutta, halted at Boodbood on Thursday. Several officers and men were swimming in a large tank, when Captain Lewis got entangled in the weeds and was drowned. He was buried on Friday at Burdwan.

—If the Pope takes the advice of the *Catholic Examiner* he will leave Rome where, as a telegram informs us to-day, he finds that his position is becoming intolerable. Says our weekly contemporary:—"To form a correct opinion of the critical position of affairs in Europe at this moment, due weight must be given to the fact that the Pope can stand without Kings, but Kings cannot stand without the Pope. It is now eleven years that first, Pope Pius, and then, Pope Leo, render signal services to manarchs, by remaining prisoners in the Vatican. Let the Pope leave Rome and go into exile, and then very quickly Europe will have a severe lesson in the truth of the words: 'By me princes rule.'"

The China papers report the destruction of the well-known Temple of Longevity at Canton. On Tuesday the long smouldering indignation of the populace was fanned into a flame. Early on the afternnoon of that day several women were observed to enter the Monastery temple to worship, and several hours elapsing without any sign of their reappearance, the watchers, whose number had augmented in the meantime, became suspicious, and began to make a noise, indulging in uncomplimentary remarks about the priests. Eventually they entered the temple and demanded from the priests there the production of the women, and angrily drew attention to the proclamation then posted on the Temple walls forbidding females to worship there. This request and a demand for admission to the inner part of the monastery were both flatly refused by the monks, who had assembled in force. High words then ensued, and from this the mob, all the time increasing in numbers and fury, began to stone the priests. The latter, who had armed themselves with knives and bamboos, attempted to drive back the crowd, and in the struggle wounded several persons. By this time the mob had become very large and very angry, breaking presently into unrestrained fury pelting the monks, breaking everything they could lay hands on, and threatening to destroy the entire building. A body of soldiers arrived on the scene, but, they were powerless to suppress the riot, which continued until three o'clock on Wednesday morning.

About six o'clock on Wednesday morning the mob resumed the riot, their numbers having doubled, and proceeded to pull-down the premises, admittance having again been denied to them. The two side ranges of building were torn down, the rioters all the time maintaining a terrific hubbub, and uttering loud threats of vengeance against the priests. About three p.m., being impatient of slower methods of destruction, they set fire to the remaining buildings, and when the fire engines arrived they were not allowed by the mob to approach within reach of the flames, nor were the gongs permitted to be sounded. The conflagration raged until about 7-30 p.m., by which time more than a third of the monastery was destroyed. All the valuable ornaments from the temple, the fittings, furniture and even the vestments of the priests were carried out by the eager rioters and burned. During the search made by the rioters, in one of the apartments women's clothes, shoes and ornaments were found, and the discovery elicited roars of indignation from the excited crowd. The priests, about twenty of whom were injured in the struggle with the people, took flight when the temple was broken open, and scattered in different directions. About a score of the rioters were wounded in the fray, and one was shot dead by the soldiers when attempting to quell the tumult.

Wednesday, December 28.

—*Indu-Prakash*: Our readers will be glad to learn that Mr. Kashinath Trimbak Telang has been elected a Syndic in Arts of the University. We are sorry Prof. Bhandarkar has retired from the Syndicate, but though the Syndicate has lost in him a valuable and hard working educationist, yet the loss has been made up by the election of Mr. Telang, an equally zealous worker.—

—The *Lancet* remarks on the necessity both of placing greater restriction on the sale of chloral and of medical men warning their patients of its danger. No medicine, says the *Lancet*, is more unsafe for self-administration, and doctors should make it clearly understood that the drug ought never to be taken except under medical direction and according to a prescription.

—The natives in the bazaar here call the adoption of the Madras meridian for purposes of time-reckoning in Bombay—"Fergusson time."

—In Calcutta they have two different railway times, the East Indian Railway having adopted Madras time, while the Eastern Bengal and Calcutta and South Eastern Railway companies use local time.

—*Sunday Mirror*: We are glad to learn that the unpleasant misunderstanding in the Punjab Brahmo Somaj has been amicably settled. The rival Somaja, known as the Central Punjab Brahmo Somaj, will be abolished. Those of our friends who had been dispossessed for a moment of their just rights have been reinstated. So the cause of truth has triumphed.

Thursday, December 29.

—*Bombay Gazette*: The administration of Baroda will be carried on for a year, or possibly for two years, by Sir T. Madhava Rao, if his health permits him to keep office so long. The system of Government will be regularised according to the method following. The Dewan, Kazi Shahabudin, Pestonji Jehanghier, Venayakrao Kerthane, and Manabhoi Yessabhoy will form a council. The Dewan's casting vote will decide in cases of disagreement. Decisions arrived at will be submitted to the Gaekwar. In matters appertaining to legislation they will be submitted to a consultative council consisting of the Ministers, the Judges of the Chief Court, and four others. Besides Ministers, the Sirdars will be represented, and also merchants, by five additional members. The council will be consultative only, legislative power still residing in the Sovereign.

—Same; Calcutta: A portion of the Cuttack census offices have been burned down, and many summonses and statements are lost. It is supposed to have been the work of an incendiary. The original enumerators' schedules are reported safe, so that the results of the Orissa census will not be lost, but it will cause unavoidable delay in getting out the totals, not only of Orissa, but of the whole of Bengal.

—The *Egyptian Gazette* is informed that the directors of the Peninsular and Oriental Steam Navigation Company, in consequence of the unnecessary quarantine regulations issued by the International Sanitary Council and enforced against steamers from Bombay with clean bills of health, comtemplate giving up Alexandria as a stopping place and running their steamers from Bombay to Naples *viâ* the Canal.

The same paper states:—The blocks in the Suez continue to be the subject of constant complaint. The P. and O. s. s. Khiva, homeward bound, which should have got away on Tuesday, the 6th Dec., only left Port Said on Sunday, the 11th; and the outward bound steamers, Khedive and Ancona, belonging to the same company, instead of leaving Suez on Thursday, the 8th, were also delayed till Sunday morning.

—Senex in Same: I believe the testmony of your Parsee correspondents "Perditus" and "Khorshid," that the practice of pouring milk into the sea, as a religious rite is nowhere enjoined by the Zoroastrian religion, and I dare say "Perditus" is correct in saying that "most of the ceremonies performed by the Parsees have their origin from the Hindus,—ceremonies which the educated Parsee youths scoff at," as witness the extensive use made by Parsees in their religious ceremonies of a product of the cow by no means so savoury as her milk; but I doubt the truth of the assertion made by "Perditus," that there is amongst the Parsees "no such custom of pouring milk into the sea." It is a custom, I have no doubt, more honoured in the breach than the observance, but that, I believe, is due, as I suggested in my former letter, to the parsimony of the Parsees in consequence of the high price of milk.

—*Danyanodaya*: In the expectation of soon returning to America the present editor lays down his duties with this number. His brother, Rev. E. S. Hume, will hereafter conduct the paper, and its readers may well expect that under his management it will be a valuable paper and in every way worthy of support.

—American papers state the Rev. C. W. Park, the former editor of this paper, is studying Sanskrit at Harvard University. He is also delivering addresses and lectures on India in different parts of the United, States, which are most favorably received.

Friday, December 30.

—The Str. *Siam* with English mails left Aden for Bombay, Thursday, 29th, 4 p. m.

Dr. Acland, the well-known Oxford Professor, sends to the *Times* an interesting notice of a conversation he had with Sir Salar Jung on the subject of "women doctors" when he was in England. Dr. Acland says:—"He stated his views very fully on this matter. His opinion was that it would be a great benefit to India—a benefit which could not be exaggerated—if English medical women, completely educated in England, could settle in the chief towns to act as teachers as well as practitioners. He said that in the rural districts a class of ordinary female practitioners, not of the stamp of teachers, would be very acceptable to the vast native populations. He was of opinion that both classes would obtain suitable and an honourable professional maintenance; and though it would be impossible to give any precise estimate of the required numbers, 250 of the first class and 1,000 of the second might be safely named.

The death is announced of Janojee Rao Bhonslay, Raja of Nagpore. He has left a Ranee, two sons, and one daughter.

—Deaths last week, 491. By Cholera, 28.

—Girgaum Mission Church.—The annual picnic in connection with the Sunday School of the above church took place on Wednesday, when about two hundred people proceeded by rail to Bhandoop.

—*Bombay Gazette*; Baroda, 29: This afternoon the Governor held a durbar, and His Highness came in a state procession in which there were eighteen elephants, two or three of them bearing howdahs plated with gold. The scene was strikingly picturesque. At the durbar the Viceroy's presents were given to His Highness.

—Hull is now added to the other large towns where local enterprise has supplemented the official enumeration of the people by taking a census of the attendance at places of worship on Sunday. Newcastle led the way, Liverpool followed, Bristol was the next, then came Sheffield—with the most complete census that has been taken—and now Hull brings up the rear. In addition to these large towns of more than 100,000 population, a "religious census" has been taken at Wolverhampton, Accrington, Ipswich, Bath, Northampton, Chesterfield, Rotherham, Retford, Worksop, Hastings, and Llanelly. The attendance at morning service varies from 10 per cent. of the population at Worksop to 32 per cent, at Bath; and at evening service from 14½ per cent. at Liverpool to nearly 37 per cent. at Bath—Bristol coming next, with 31 per cent. In Hull the places of worship were less than half full in the morning and a little more than half full at night. The figures are:—Population, 150,000; sittings, 73,760. Morning attendance, 25,865; evening, 37,173. The proportion of attendants at the Established Church is even smaller than elsewhere. The attendance was 5,994 in the morning and 7,278 in the evening. Whatever may be the case elsewhere, the Anglican can hardly be regarded as the "Church of the nation" at Hull.

—Successful candidates for the B. A. degree, Bombay University: 1st Class, 1; 2nd class 8; pass. 27. Three of the last and one of the 2nd class were from the Free Gen. Ass. Institution.

—Message of the President of the United States: President Arthur's message opens with an allusion to the appalling calamity which had occurred since the last session, and states that otherwise the nation might be content with the rare prosperity of the past year, and the undisturbed relations of amity and peace existing with foreign Governments. General Garfield's memory would be preserved as a sacred treasure. The tributes of sympathy from abroad were tokens of the kinship of nations and the federation of mankind. The feeling of good will between the United States Government and that of England was never more marked, in recognition of which the salute of the British flag at Yorktown was ordered. The Fortune Bay claims had been satisfactorily settled. The participation of Americans in the Australian exhibitions was a matter of congratulation. The negotiations for a copyright convention were progressing hopefully. The surrender of Sitting Bull had allayed the apprehensions which prevailed. British Indians still crossed the frontier, but the correspondence going on promised a satisfactory understanding and the troops had been ordered to avoid a collision. It was desirable to strengthen the cordial relations existing with Russia, assuring protection for peaceable American visitors to that country, and especially for Israelites, whose treatment had evoked energetic remonstrances from the United States Government. Correspondence had arisen with the Porte for the protection of American missionaries, but justice had not yet been done upon Mr. Parson's murderer, although it had been repeatedly demanded. While consenting to protect Swiss citizens in countries where Switzerland was not represented, the American Government protested against the criminal and pauper emigration thence, and would insist upon the return of such emigrants. Treaties had been concluded with Roumania and Servia. Friendship had been constantly maintained with Mexico whose development, internal and external, had always been encouraged by America. The President estimates that with the continuance of the surplus of revenue and the increase of population the entire debt could be paid in 10 years, but he believes that the burden of taxation should be reduced. He advises an increase of the army to 30,000 men, and strongly urges a thorough rehabilitation of the navy. Regarding polygamy and its violation of the laws, the President declares it to be the duty of Congress and the Executive to array against this barbarous system all the power they can wield for its destruction. Stringent measures are advised for the enforcement of the laws, and the President promises to support Congress in its efforts to suppress the iniquity.

—Evening Standard: Vienna, 8: Probbaly, in the whole history of calamities by the outbreak of fire in theatres, there is none which exceeds in horror and fatality that which has occurred here to-night. In the Ring Theatre the flames first showed themselves on the stage. It is now believed that they originated in an engine which was kept below the stage in order to produce the electric light employed in the performance. As soon as the fire was seen a slight explosion of gas took place, and all the lights in the building instantly went out plunging the audience into total darkness.

At this moment there were about two hundred people on the stage and in the adjoining dressing-rooms, including, besides the workmen, the professional singers and numerous ballet girls, who were engaged in dressing in preparation for the performance. They had mostly only half finished their toilettes, and on the extinction of the lights every one rushed to the stage door. As there was only one entrance to the stage, there was a fatal crush in which many of the half-dressed girls fell and were trampled upon. Most of them, however, reached the street without serious injury.

In the auditorium the pit was already half full. The boxes were still unoccupied, but the galleries were completely thronged. From a gentleman who was in the pit I learn that when the gas went out the audience had no suspicion that anything serious was going to happen. But in a minute or two the flames burst through the curtain, and fearful shrieks at once filled the house. Every one rushed for the passages and doors, and many were tempted to leap from the windows.

Selections.

THE PRESENT UNBELIEF.

BY WILLIAM GUEST, F. G. S.

My paper of Nov. 17 indicated that the modern method of discrediting Christianity is one of *assumption*, and not of disproof. Of late years, except review articles, nothing of note has appeared as even an attempted refutation of the Divine claims of the New Testament, unless it be "Supernatural Religion," and even in this case there has been no rejoinder to powerful replies which have appeared.

If we go a little further back we come to three anti-Biblical treatises. By far the greatest of the three was the *Leben Jesu* by Strauss. But even he modified his objections before his death, and admitted that among the personages to whom humanity owes the perfecting of its moral consciousness, Jesus occupies the foremost rank. It may be affirmed that M. Renan, distinguished as he is, gave a view of the Life of Jesus that could never get into the world's thought, and there is probably not a scholar in Europe who does not hold its theory of Christ's influence to be fantastic and visionary. Dr. Colenso's criticism on the Books of Moses created at first something approaching a sensation; but this has passed away, and the Bishop's discourses are now tossed about as obsolete at cheap book-stalls.

It is very much in the way of assumption that modern *science* is held to be antagonistic to the Bible. I am persuaded that vast multitudes of the intelligent artizans and young men of England are sceptical, not so much from what scientific men now teach, as from what some attempted to teach a quarter of a century ago. Great Christian *savants* had, about that time, passed away, and a new race came to the front, whose spirit towards Christianity was malignant.

It is astonishing how long error percolates in lower channels, especially when a glamour has been thrown around it at the beginning; and it does this even after its fount has dried up. I well remember men who, at the annual meetings of the British Association, indulged in contemptuous references to Christian beliefs, in a boastful tone of supposed triumph. This was specially the case in the Ethnological and Anthropological Sections. The thing was obviously painful to far greater scientists, but some even of them were betrayed into a strain they would not now take up. I once listened, as a young man, to the very foremost of investigators, and after attending for an hour, felt as if an effort had been made to tear the creation and the Creator asunder. That tone would not at the present time be adopted. Theories were held which are now exploded. The descent of mankind from a single pair was by some laughed at. Who will laugh at it now? Savages were pictured as climbing trees in the Eocene ages, and confidently pointed to as intermediate link between apes and men. Is there a solitary scientific man who would now indulge in such wild talk? I once heard the assertion made, more as a sneer than a joke, that an explorer hoped some day to find remains of man in the Upper Palæozoic Rocks. No man who consulted his reputation would dare to sneer after this manner now. Several sticks about the size and shape of a cigar were found in one of the Swiss Lakes, and set forth as basket-work constructed in Tertiary times. These fossil reeds are now held to be knots of a decayed fir-tree. Everyone heard of the evidence of a remote human antiquity claimed for man from remains in the valley of the Somme. Everyone has not heard that Professor Huxley declared a year or so ago that "the question of time in this case could not be settled satisfactorily," and that "arguments based as to time upon the appearance of the valley were not to be trusted." The so-called "palæolithic implements" of the river-drift men are now doubted by not a few, and attributed to natural causes.

Should young men read these lines, let them turn to a Table of Fossiliferous Strata. Their eye will go over the immense and unimaginable periods of the Primary, Secondary, and Tertiary formations, and not a supposed trace of man in these rocks is now held to be satisfactory. Let them come to the top of the series, they will see the Pleistocene strata. Professor Boyd Dawkins, in his "Early Man in Britain," (1880,) places in these formations the first reliable proof of man's presence, but he refuses to admit that the evidence is satisfactory respecting the *early* Pleistocene strata. Under the very highest of formations, *i.e.*, under those designated "*Recent*, or Prehistoric Times," are the Post-glacial beds. T. McHughes, M.A., Woodwardian Professor of Geology, Cambridge University, declared lately, in a valuable lecture it was my privilege to attend, that no satisfactory proof of human antiquity has been found further back than this Postglacial period!

The foregoing facts are of the utmost importance. They are astonishing in the light of what has been taught for the last twenty years. The assumptions that have bewildered many are now by the highest authorities pronounced untenable. No doubt the Post-glacial beds go much further back than the generally held chronology. But this chronology has been surmised, and is nowhere taught in Scripture. On this subject we are approaching a grand reconciliation between Genesis and modern science. The results of scientific research concerning man's origin are beyond all estimation, and men will doubtless ere long see these results harmonized by some gifted scientific mind. Meanwhile this is certain, which Genesis magnificently teaches, whatever of Oriental colouring there may be around the early narrative: "Man"—to quote the noble words of Baron Bunsen, when the British Association met at Oxford in 1847—"Man is the apex of creation; the end to which all organic forma-

tions tend; the mystery and the key of natural science."*

In our times antiquarian investigation has pursued its labours through all the lands of the East, and the research, instead of discrediting Old Testament history, has affored confirmations astonishing in every way for their number, exactitude, and minuteness. The writers of these ancient books knew their own times. They knew as only contemporaries could know. Matters for ages held to be doubtful are now proved to be historically correct. Evidences on this point are accumulating, and are coming to light in a manner that makes men stand still with wonder. And we are more and more learning 'this also: that if occasionally the historical books of the Jews are painful reading, the records of any other race would have been tenfold worse, had they been written with the same unveiled openness.

When we come to the books of the New Testament the growing evidence of truthfulness is still more remarkable. A hundred years ago, scholars maintained that the Gospels were written long after the events they narrated, and were a mere compilation of traditional myths and legends which had grown up for two or three hundred years. There is not a scholarly critic in Europe who will maintain this now. Just as the whole tendency of present scientific learning is to place man's origin nearer to recent geological ages, so the whole tendency of the magnificent critical learning of the age is to carry back the books of the New Testament to the very times of which they treat. The proofs are growing continually that the three first Gospels were written about thirty years after the death of Jesus, and the fourth at the end of the first century. Professor Holzman, of Heidelberg, although a Freethinker, affirms that the proofs of the former assertion must now be held to be undeniable.

When we come to the Epistles, it is admitted that that to the Hebrews was written before the fall of Jerusalem, and that the Temple services, to which it refers, were still observed; and the most destructive criticism no longer disputes the genuineness and authenticity of the Epistles that bear the name of Paul. As to the Apocalypse, Professor Godet (who quotes the above judgment of Holzman) has lately declared that almost all the rationalistic writers of the Continent now recognize it as the work of the Apostle John, written in the year 68.

Weigh these facts. No language can adequately set forth their immense significance. They are little less than overwhelming as an argument for the Divine origin of Christianity. The Apocalypse of John and these Epistles of Paul *could not have been written* if the supernatural records of Christianity were not real and genuine. Could Paul, manifestly a disbeliever at one time, and with his intense natural conscientiousness, and his surpassing moral thoughtfulness, have written the Epistles that he sent forth in his name, if the sublime truths he believed, suffered, and pleaded for, were fables? The thing is impossible. Moreover, to what cities was the Apocalypse to be sent by the Apostle John, and whither did Paul transmit his thirteen letters? To Roman cities, where the highest culture was found, and to persons of education in those cities, as is obvious from their contents. Were all deceived? Were the writers impostors? Had there been no resurrection of Christ, no grace of the Spirit at Pentecost? Through the mercy of Him who, in these last days, would not that any should perish, there is given to us not merely what looks like demonstration, but a bulwark of proof which is impregnable. During the period immediately anterior to the time when the New Testament books were sent forth, the Christian Church was born: clearly at that time Hope, with an energy of a new life, entered humanity; multitudes, in one half the cities of the Roman Empire, sprang forward to avow the name of Christ; the preaching of the facts of Christianity gained such credit that the Apostles left at their death a Christian Church of 500,000 believers; a troubled and despairing past closed its awful pages; a new era dawned, and the gates of a grand and inspiring future were lifted up for the human race.—(*Christian.*)

* Since writing the foregoing I have read Sir George Mivart's paper in the last *British Quarterly Review*. The author of the article has a high reputation as a scientist. His words should be pondered by Christian young men who hale been troubled by the theory he combats. He says, "The Darwinian view of man is a superstition. it is a belief hastily formed from superficial inductions. and mainaained in teeth of contrary evidence. It reposes not on evidence, but on the grossest confusion of ideas. It is a degrading superstition. A conviction of man's essential and incradicable bestiality would be fatal to political freedom, social harmony, intellectual superiority, and moral cultivation." Such a summary from such a quarter is of the greatest moment. Professor Mivart adds—"Man must have been introduced into the world by an act differing in kind from those agencies by which anterior organisms had been produced." This is what the Bible says, and the fact carries with it not only the supernatural and the miraculous, but the whole argument for the existence of the one Almighty Creator.

THE HISTORICAL BASIS OF THE OLD TESTAMENT.

LECTURE BY DR. ROBSON.

Last night Rev. Dr. Robson delivered, in the Young Men's Christian Institute, Aberdeen, the first of a course of lectures on "Christian Doctrine." Mr. G. C. Fraser, advocate, presided; and there was a good attendance. The lecture was on the snbject of "The Historical Basis of the Old Testament," and the following are the principle portions of it:—

THE HISTORICAL QUESTION.

In dealing with the inspiration of the Bible I propose to study with you the account which the Bible gives of its own origin, and of the influence under which it was written, This assumes *for its books historic credibility*. In view of recent discussions in Scotland, and especially in this city, it will not do merely to assume this without defining what we mean by it, and showing what grounds we have for holding it. Fortunately this question can now be discussed without suspicion of ecclesiastical partisanship. That is one solitary advantage in the present situation. Though not ecclesiastically connected with the Church which has deprived Professor Robertson Smith of his chair, yet, realising the solidarity of Scotch Presbyterianism, I regret a decision which seems to restrict discussion on points left open in our standards. If I frankly discuss Mr. Smith's theories, it is in the same spirit as I would have done, and done with more freedom, if he had been still a professor in the Free or United Presbyterian Church. But I believe I am at one with the great majority of those who defended Professor Smith's ecclesiastical position in disagreeing with many of his critical conclusions; and in doing so for other reasons than mere tradition or Church authority. Mr Robertson Smith has given a popular explanation of his position and reasons for holding it in his lectures on "The Old Testament in the Jewish Church." With much in that book I cordially concur, much I heartily admire. But on the question of the authorship of the laws of the Pentateuch, I decidedly join issue with him. His position, broadly stated, is that Ex. xx-xxiv. is the original Mosaic code; that Deuteronomy, with its one sanctuary and Levitic priesthood, belongs to the close of the Jewish monarchy; and that the middle books of the Pentateuch, with their tabernacle and sharp distinction between Aaronic priests and other Levites, while containing many old laws, yet belong to the exile or subsequent period. In opposition to this, I maintain the strictly Biblical position that all in the Pentateuch which professes to be from Moses, is substantially from him. We cannot enter fully into the subject. I will confine myself mainly to two points—the one sanctuary and the Levitic priesthood, and will only indicate the principal arguments.

PHILOLOGICAL ARGUMENT.

After referring to some minor details of the argument, Dr Robson went on to say: Mr Robertson Smith grounds his theory mainly on two arguments—that from philology and that from the broad facts of history. He does not dwell long on the philological argument, which only scholars can fully understand. But he does bring forward some arguments, and as presumably they are the clearest and strongest, I will look at one of them. He says (p. 323) "In Hebrew the common phrase for 'westward' is 'seaward,' and for 'southward' 'towards the Négeb.' The word Négeb, which properly means parched land, is in Hebrew the proper name of the dry steppe district in the aouth of Jundab. These expressions for west and south could only be formed within Palestine. Yet they are used in the Pentateuch, not only in the narrative, but in the Levitical description of the tabernacle in the wilderness (Exod. xxvii). But at Mouut Sinai the sea did nst lie to the west, and the Négeb was to the north. Moses could no more call the south side the Négeb side of the tabernacle than a Glasgow man could say that the sun set over Edinburgh." To this it is replied that the Hebrews might have adopted these phrases during their residence in Canaan in patriarchal times, and that they may have come to be part of their language which they had not lost in Egypt. This theory Mr. Smith meets with the emphatic argument—"That is nonsense. When a man says 'towards the sea' be means it." Possibly so, but possibly too there may be more vagaries in human language than are dreamt of in Mr. Smith's philology. I was lately looking over a printed correspondence connected with the mission to Ajmere in India. I came on a passage stating that a certain report had spread to the "northwest." Turning to the map you will find that the districts to the north-west of Ajmere are Marwar and Sinde. But these were not the districts which I understood when I read the letter. I understood Agra and Allahabad, which lie almost due east from Ajmere. That was what the writer meant, and what any one, who had been any time in the northern part of India, would understand. The districts between Benares and Agra lie to the north-west of Calcutta, hence they were called the north-western provinces, and are babitually called the north-west, whether the speaker be to the north, south, east, or west of them. Mr. Smith may reply—"That is nonsense; when a man says the north-west he means the north-west. A resident of Ajmere would no more call Agra the north-west than a resident in Aberdeen would call Denmark the north-west"—but residents in Ajmere will still understand Agra by the north-west.

HISTORICAL ARGUMENT.

But let us look at those broad historical considerations which, as Mr. Smith says must secure the acceptance or rejection of any historical theory. The facts relied on to support the new theory, broadly stated, are these—that we do not find the Deuteronomic principle of one sanctuary and a Levitical priesthood enforced till the reign of Josiah, and we do not find the Levitical principle of distinction between the Aaronic priesthood and the Levites enforced till after the return from the exile. There are other concurrent facts, but these may be taken as the central ones. They are the only ones we have time to discuss to night. It is obvious that such revolutions may be produced in one of two ways, either by the revival of old laws or by the promulgation of new laws. There are two ways of accounting for the Reformation, either by supposing that the New Testament was written then, or that it had been forgotten and was then anew studied and preached. The former suggestion seems to us a very violent one now; it may not seem so violent three

thousand years hence. The true answer to it, besides showing traces of its existence in ages previous to the Reformation, is to show that it could only have been a production of the first century. But it is here that the analogy seems to fail. Thre are such marked dsfferences between the legislation of Deuteronomy and that of the middle books of the Pentateuch that it is maintained they could not both be by one hand. We have then to consider first, whether the Pentateuch itself supplies us with facts to explain the apparent contradictions between its different parts, and, second, whether the later history supplies explanation of the contradiction between it and the Pentateuch.

HISTORICAL DEVELOPMENT WITHIN THE PENTATEUCH

Let us remember that the Mosaic system which we may term Mosaism was the outcome of an older system; just as Christianity was the outcome of Mosaism. This older system we may term Patriarchism. It was the worship followed by the patriarchs, when the head of the family or clan was its priest, and erected an altar to Jehovah wherever he might be, generally in some high place. The first legislation of Moses had referense to this old form of worship (Ex. xx. 24). The establishment of Mosaism did not necessitate the immediate abandonment of Patriarchism, any more than the establishment of Christianinty necessitated the Jews to abandon Mosaism. The establishment of the ritual of the ark did not require the Hebrews to forsake at once the older altars, any more than the institution of the Lord's Supper required Jewish disciples to abandon the passover. There was no more zealous observer of the law than the Apostle to the Gentiles. In the establishment of the new system of worship, the first step, the underlying principle, was the consecration to Jehovah of the first-born of each family. If this principle has been carried out it would have brought the whole of Israel into equal relation with the central sanctuary, and prevented the formation of a priestly caste. But we can trace how this principle was superseded. When a central cult was established in connection with the ark and tabernacle, a priest was appointed to minister in connection with them. It was natural enough that Aaron, as the brother of the lawgiver, and the first born in his family, should be appointed to the priesthood, and that his sons should be associated with him. But the service of the tabernacle required many more attendants. The strict enforcement of the principle of the legislation would have required all the first-born to come to this service. But other arrangements were obviously more practicable and more politic. The tribe of Levi was the tribe of Aaron, and it was more natural that he should look to his brethren for help. Besides, they had on one critical occasion shown their zeal for the new order, and could be relied on to maintain it. It can thus quite easily be understood how the service of the taberncle should come to be entrusted entirely to the Levites. At last they were formally appointed instead of the first-born, and consecrated to their special service. Thus we have a clear account of the origin of the separation of the Levites, and we see the definite position in which they stood with regard to Aaron and his sons. The latter had the priesthood, the former the service of the tabernacle. So it was in the first years of the wanderings. We do not get any further details till towards the close of that period. Upwards of thirty years had elapsed; that was the length of a generation, and so long a period at such a formative epoch could not pass without changes taking place. And we can quite easily fancy what the character of the changes would be. The Levites and sons of Aaron were thrown more closely together. We can understand that as the work of the priest increased, the sons of Aaron would be found too few for it, and so other individuals of the tribe of Levi would be received into the "guild." This we cannot affirm. It is a hypothesis which we may form to supply a blank in history, and it is one which helps us to explain the facts that we know of at its close. Thus we learn that in the time of Joshua thirteen cities with their suburbs were given to the children of Aaron. We can hardly suppose that the children of the two sons, by any natural increase, should have multiplied so as to require such accommodation. Then in the latter chapters of Numbers, those that tell the last years of the wanderings, we do not find the distinction between the Levites and the sons of Aaron, but between the Levites and the priests; and in the book of Deuternomy we find the priests and Levites spoken of as if the latter might become the former. This is taken by some as if it was an irreconcilable contradiction with the other legislation, and a proof that it cannot be from the same hand. Persons who argue thus ignore altogether the factor of thirty-eight years of historical development and the changes they must have produced. Moses in Deuteronomy is speaking to a generation which had grown up accustomed to see the Levites about the sanctuary who had possibly seen members of some of the other guilds—Kohathites, Gershonites, and Merarites, introduced into that of the Aaronites, or for whom at all events the distinction was not so palpable as for those who had witnessed the formation of the different orders. To suppose that Moses would in such circumstances speak exactly as he had done forty years before is to suppose that he could not learn from experience, and that he could not recognise existing facts. The modification of the law is a far surer proof of the identity of the law giver than the identity of the law would have been. The same difference of position explains other discrepancies. Moses had conquered Eastern Palestine. The contact into which this would bring Israel with idolatrous nations would show him the danger of the Israelites being corrupted, and the facilities which Patriarchism—differing, as it did, from Paganism more in the object than in the form of its worship—offered for such corruption. That would make him insist more strongly on the necessity of carrying out the principles of his legislation and abolishing all altars but the central one. I have not time to enter minutely into this or to take up other points. I have merely sought to indicate how the historical development within Moses' time explains amply the development of legislation in Deuteronomy. Moses is the same as in Exodus, but in the one case he legislates in Sinai, in the other on the plains of Moab.

HISTORIAL DEVELOPMENT AFTER MOSES.

But let us advance to the second difficulty —How does the later history explain the fact that the Pentateuchal system does not seem to have taken root in Israel? Now the political circumstances of Israel after the conquest, the absence of central authority, the frequent foreign domination, the independent character of the tribes, go far to explain this. But let me rather ask you to judge from the analogy of facts which you can readily investigate for yourselves. What were the dangers which beset Christianity at its first establishment? One was a tendency to introduce into it practices of heathen worship. We see this already through the Epistles of Paul, and how terribly Christianity was warped by this influence its history up to the Reformation tells us. But there was another and greater danger—the tendency to yield to the influence of Mosaism, the system from which it sprang. Against this Paul had to combat even more strongly. It warped even the conduct of some of the Apostles themselves. From this danger Christianity was delivered by the destruction of Jerusalem and its temple. Had they stood, had the Jewish hierarchy remained in all its old splendour, Mosaism as well as Paganism would have impressed itself on Christianity with a disastrous power which we can hardly conceive. But there was no decisive blow to deliver Mosaism in its early days from Patriarchism, which it replaced. On the contrary, the Israelites, when they entered Palestine, met everywhere the altars that had been erected by the patriarchs. These appealed to them to continue a worship hallowed by tradition, and to ignore the exclusive claims of the altar of the ark. And this worship, by its natural affinity with idolatrous worship, led the people continually to relapse into that worship. Thus Mosaism had to struggle against surrounding idolatry as Christianity had, and against the dominant influence of the system which it replaced as Christianity had not. This twofold struggle is the clue to the apparent anomalies in Israelitish history up to the close of the monarchy. These very anomalies show that it is truer to human nature than if it had appeared that the nation had from the beginning been loyal to the laws of Moses. All this element of antagonism Mr. Robertson Smith fails to take into consideration. He practically considers early Mosaism only modified Patriarchism. This, however, besides being at variance with the books as we now have them, leaves many more difficulties and anomalies unexplained than the view I have stated, and which I believe harmonises most entirely with the Books of Moses and the historical books alike. On these too we cannot enter, but proceed to consider the

FINAL TRIUMPH OF MOSAISM UNDER JOSIAH.

Mosaism never trumphed in the kingdom of Israel over its more ancient rival, nor did it triumph completely in Judah till the reign of Josiah. His reforms are so directly associated with the finding of the book of the law in the temple, that the general view of the new school is that that book was written about the time it was found, and that it was the Book of Deuteronomy. Attempts have been made to fix its author, but each of these when tested fails. Mr Robertson Smith does not attempt to assign the authorship to any one. He says—"It was of no consequence to Josiah—it is of equally little consequence to us—to know the exact date and authorship of the book. Its prophetic doctrine and the practical character of the scheme which it set forth were enough to commend it." We have no reason to suppose that Hilkiah and Josiah took it for anything else than the law of Moses. I have given reasons for believing that it was given by him. There are strong reasons against the later date. The book contemplates a state of things that had wholly passed away in Manasseh's time. It looks to Northern Palestine rather than to Judah, and speaks of the renewal of the Covenant at Shechem. It is hard to conceive that a writer in Judah should have given this honour to the centre of the great schism, or that if, as some maintain, the book was written by an inhabitant of the northern kingdom, it should have found its way to the temple at Jerusalem. It contains "prophetic doctrine," but doctrine without spirit is not likely to be of much avail. If we consider the discourses of Deuteronomy to have been uttered by Moses before his death they have all the true spirit of prophecy. But if we consider them the production of the seventh century nothing could be more unlike the spirit of contemporary prophets. They spoke in the name of the Lord; the author of this look shelters himself under the name of Moses. They were ready to endure any amount of suffering and persecution as a testimony to their message; the author of this book strikes a blow in the dark, so that he can neither be recognised as the speaker nor called to account for his words. Anything more antagonistic to the whole spirit of prophecy—to the spirit which animated such men as Jeremiah and Ezekiel—it would be impossible to imagine. It is contrary to all experience to suppose that a book so conceived and so produced should have had the effect which Deuteronomy had. It came as the resurrection of a word of the past, and it had its effect because it was what it professed to be.

(To be continued.)

A NOVEL DOCUMENT.

FOLLOWING is the text of the Thanksgiving proclamation issued by the Governor of Massachusetts:

WHEREAS it is a good and ancient custom to set apart after the harvest a day for public thanksgiving and praise to almighty God,

Now, therefore, I, John D. Long, governor, by and with the advice of the council, appoint therefore Thursday, the 24th day of November next.

"Unto Thee, O God, do we give thanks."

"Thou visitest the earth and waterest it. Thou biessest the springing thereof. Thou crownest the year with Thy goodness. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing."

"Blessed is he that considereth the poor."

"Come unto Me all ye that labor and are heavy laden, and I will give you rest."

"O Painter of the fruits and flowers,
We own Thy wise design,
Whereby these human hands of ours
May share the work of Thine!

"Apart from Thee we plant in vain
The root and sow the seed;
Thy early and Thy later rain,
Thy sun and dew we need.

"Our toil is sweet with thankfulness,
Our burden is our boon;
The curse of earth's gray morning is
The blessing of its noon.

"And still with reverent hands we cull
Thy gifts each year renewed;
Thy good is always beautiful—
Thy beautiful is good."

Given at the council chamber in Boston, this twenty-ninth day of October, in the year of our Lord one thousand eight hundred and eighty-one, and of the independence of the United States of America the one hundred and six. JOHN D. LONG.

By His Excellancy the Governor, with the advice of the council.

HENRY B PEIRCE, Secretary.

God save the Commonwealth of Massachusetts.

Miscellany.

Missionary Herald; Western Turkey:

After visiting Angora, Dr. Farnsworth went to Istanose, where he found a very prosperous work, under the care of a faithful young man. The church had been blessed with frequent additions and the schools are large. Hitherto no teacher could be found for a good school for girls, but recently a girl who has been trained in the orphan school in Broosa, has returned to her home in Istanose, and the community have engaged her to open the long-desired school. At this place Dr. Farnsworth witnessed the effects of the locust plague, of which he writes:—

"You know something of the plague of locusts that has been moving on east from the Dardanelles. Starting several years ago last year the vanguard reached Istanose. It was late when they arrived, and they did no considerable damage. They did however deposit their larvæ in vast numbers. In one case I found 140 on a square inch, which gives 20,160 to the square foot. Early in the spring the earth poured forth teeming multitudes of tiny locusts. These devoured everything; grain, grass, vineyards, gardens, and passing on, left behind them a desert. It was early, and the vineyards soon budded again, the gardens were replanted, the fields resown, and soon everything promised a joyful harvest.

"Then came another hoard of locusts that had come from regions farther west, larger and stronger than the others, These too swept the fields and vineyards clean and passed on. Again the gardens were planted and many of the fields were sown. Favorable weather brought them forward, but then there came swarms of full grown, winged locusts, lighting here and there, and wherever they paused destroying like devouring flames. They marched right on, however, in their chosen course and only took what came within their range. I saw cases where a part of a field of grain was taken and a part was untouched. After this, very remarkable rains came on and when I was there in August the country was green and beautiful as in spring. But the vineyards will give no fruit though there is an abundance of leaves. The gardens may yield something. Large sections of the country will yield almost nothing and the people of Istanose, like the people of many other villages, are now suffering and look forward to the coming winter with dard forebodings.

"The peculiar starling that is the especial enemy of the cocust came in vast numbers and destroyed multitudes. The government, too, collected, as reported, 1,620 tons of young locusts. Vast as was the number destroyed it seemed as if no impression had been made.

"I am glad to say that the governor-general of Konia was more successful in fighting this enemy. This is Seyed Pasha, a very able man, known as 'English Seyed.' He studied at Woolwich and has spent some thirteen years in England, and speaks English better than any other native with whom I have conversed. He not only insisted upon the villagers turning out and fighting this enemy in their several districts, but he went out and, in person, superintended the work. He assured me that they destroyed 38,146 tons. He also estimates that as many were destroyed in trenches with no attempt at weighing. The result was that the locusts did very little harm in the district. Business men estimate the saving consequent on these efforts at not less than $6.550,000. Seyed Pasha assures me that he now knows that the locust can be fought successfully. It is to be hoped that the government will not fail to profit by such success, and will use every means to destroy the multitudes on multitudes of these enemies now lying in the earth."

TELEGRAPHIC NEWS.

Rome. Deeember 22nd: A debate took place in the Senate to-day upon the state of affairs in Tunis. The Minister for Foreign Affairs said that Italy had not recognized the Bardo Treaty, and would continue to watch the action of the French in Tunis. The British Government, he said, had tacitly accepted the Treaty.

London, 22nd: Mr. Parnell has been removed from Kilmainham Gaol to Armagh.—A large meeting of landlords took place in Dublin to-day, at which a resolution was passed condemning the administering of the Land Act and demanding compensation from the State.

Constatinople, 22nd: Mr. O'Donovan, the late special correspondent for the *Daily News* at Merv, was arrested here to-day for publicly slandering the Sultan.

London, 23rd: The proposed Exhibition in Dublin has been abandoned in consequence of a dispute having arisen respecting asking Her Majesty the Queen to become a patron of the undertaking.—Thirty rifles, fifty revolvers and a quantity of ammunition has been seized at Limerick.—Sir Evelyn Wood is now on his way to England.

24th: A lady land-leaguer having been summoned to appear before the authorities at Cork, and refusing to give bail, has been imprisoned.—Obituary.—General Thomas Pattle. C.B.

Rome, 24th: At a reception held by the Pope today, His Holiness said his position was daily becoming more intolerable, and that he anticipated still severer persecution.

Tunis, 24th: The three principal tribes in Southern Tunis still continue to show resistance to the French.

Constantinople, 24th: Russia is opposing the settlement of the Turkish debt, on the ground that the proposed arrangement for that end involves the pledging of new revenues.—Mr. O'Donovan has been sentenced to six months' imprisonment for his offence in speaking against the Sultan. Earl Dufferin has promised to intercede for him.

25th: Mr. O'Donovan has been pardoned, Mr. Fawcett, the British Consul General, having interceded on his behalf.

London, 26th: The *Standard* publishes a telegram in its to day's issue, stating that a fourth part of the town of Cronstadt hss been destroyed by fire. The catastrophe is attributed to the Nihilists.

Cairo, 26th: The Khedive opened the Assembly of Notables to-day. His Highness in his speech urged moderation and a programme of instruction and progress and that the international obligations should be respected.

Vienna, 27th: Friendly relations have been resumed between Austria and Roumania, the latter having given satisfactory explanations with reference to the Danube navigation dispute.

Paris, 27th: Sir Charles Dilke arrived here today.

London, 28th: A proclamation has been issued, stating that notices to quit sent by post will in future constitute good service in the proclaimed districts in Ireland.—The Scots Fusiliers ordered to India.—The Scots Fusiliers will embark on board H. M. troopship Orontes, at Capetown, this week to proceed to India.—Obituary.—Mr. Justice Lush.

Algiers, 28th: The French troops have pursued the insurgents over the Algerian boundary into Morocco.—Fighting is now going on.

London, 29th: Ooituary:—Colonel Tupper, Royal Welsh Fusiliers.

Portsmouth, 29th: The Troopship Crocodile left here yesterday for Bombay.

PASSENGERS SAILED.

Per P and O Str *Indus*, 24:

For London—Mr Balme, Mr Pfensaul, Mr and Miss Bagot, Mr W S Howell, Mr T Matthews, Mrs Matthews and child, General M Schneider, Sirdar Jiwan Sing, Mr W B Davies, Mr E L Oxenham, Mr and Mrs E Atkinson and child, Mr G F A Norton, Mr and Mrs C G W Macpherson 2 children and infant, Mrs Tucker and infant, Mr and Mrs W Shipp, The HonW McDonell, Col E W Dun, Sirdar Jewan Singh, and Mr Cairns.

For Venice.—Hon J Marriott, Mr C P Cooper, and Mr G Oliver.

Per P and O Str *Kashgar*, 29:

For London—Lieut A G Churchill, Dr A K Stewart, Surg Major E Footner, Mr Freeman, Lieut J M Candy, and Mr Jungbluth.

For Brindisi—Mr and Mrs J M Lane and child, Mr J O Grant, Mr Aynsley, and Mr G Broadhurst.

For Venice—A Lady and Gentleman.

For Suez—Mr D Mavroyeni.

For Marseilles—Mr Horstmann, Mr C Reed, and Mr Talbot.

For Plymouth—Mr Brighouse.

PASSAGERS ARRIVED.

Per Str *Roumania*, 23rd, from Liverpool:

Mrs Watson, Miss Watson Miss E Watson, Master W Watson, Dr McCabe, Mr William Morrison, Mr Brownrigg, Lieut Chippendall, R E. Mr Diack, Mr Heyton, Mr Stewart, Mr Hastie, Mr Watson, and Mr Bushby.

Per Str *Speke Hall*, 25, from Liverpool:

Rev W Robb, Mrs Robb, Dr and Mrs J Husband, Mrs Clarke, Rev W Martin, Miss Young, Miss Flett, Miss Millar, Mr W P Symonds, Miss Symonds, Mr and Mrs Pendlebury, Mrs A E Walters Mrs W Thacker, C I M H Heathcote, CB, Mrs Heathcote, Mr C E P Mackintosh, Mrs A Morton, Mr C Kirkpatrick, and Mr J B Haworth.

Per P and O Str *Mirzapore*, 28:

From Gravesend—Mr W Rouse. Mr and Mrs Brown and infant, Mr R W Beadle, Mr R W Wilson, Miss Higgs, Mr and Mrs Collett, Mr and Mrs Connell. Mr H Richardson, Mr A Smith, Mr and Mrs Knight, Miss Knight and child, Mr J Hassell, Col G Rowcroft, Col G Fulton, Sister Francis, Sister Annie, Dr Milligan, Mr A Duff, Mr C Dickson, Mrs W Gray, Mrs Wood, Mrs Jane Reid, Mrs and Miss Sullivan, Master Sullivan, Rev Mr and Mrs Blunt and infant, Col W Thompson, Mrs Sibthorpe, Mr A Skene, Mr J Barkley, Miss Wood, Mr W Johnson, Mrs Liddell and ayah, Mr Horrocks, Mr C Slater, Mr Mathews, Mrs White and ayah, and Mrs Richardson.

From Brindisi—Major and Mrs Nicholson, Mr Halliday, Mr Beatson, Col Henderson, Mr C H Mein, Lieut Col Luard, Mr H Studd, Mrs Reeves, Mr Parker, Mr Fraser, Mr Campbell, Major Hemnell, Mr A Tiat, and Mr and Mrs Elliott.

From Venice—Mrs Hill, Mr and Mrs Dickenson two Misses Dickenson, Master Dickenson and servant, Mr R Elliott, Mr and Mrs Wharton, Mr S J Northcote, Mr W Northcote, Mr and Mrs L L Lewis, Major Nesbit, Mr Taylor, Mr and Mrs Salano, Major Trotter, Hon'ble Mrs Trotter and Servant, Col and Mrs Prendergast, Col and Mrs Beacher, Mr T Roberts, and Mr and Mrs Thorburn.

From Suez—Mr and Mrs Fiske, Mr Matheson, Monsr Fachini, Mr A Azard, and Mr Anestassaki.

From—Trieste—Mr J. Moses.

Domestic Occurrence.

MARRIAGES.

RUSSELL—MARDON—December 24th, at St Thomas' Cathedral, Bombay, by the Rev F L Sharpin, M. A., Louis P Russell, of Bombay, Barrister-at-law, to Ellice, daughter of the late William Mardon, Esq., of Greenford House, Surrey.

ASIATIC SOCIETY MUMBAI
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on 28 February, 2020

CAVANAUGH—EDGINGS—On the 26th of December at the Methodist Episcopal Church, Grant Road, Bombay, by the Rev J A Northrup, Mr James Cavanaugh, to Mrs Georgiana Edgings, both of Bombay.

STEINHAFF—CARR—On the 27th of December at the Methodist Episcopal Church, Grant Road, Bombay, by the Rev J A Northrup, assisted by the Rev A Gilruth, Mr Jairus Steinhoff, of Baroda, to Miss Eleanor Margaret Carr, of Bombay.

CRUMMY—QUIR—On the 28th of December at the Methodist Episcopal Church, Grant Road, Bombay, by the Rev J A Northrup, assisted by the Rev G H Greenig, Mr James Crummy, Supt. of Police, Bombay, to Mrs Frances Quir, of Poona.

DEATHS.

SCHENKEL—December 11th, at Dharwar, Emma Luise, daughter of the Rev R Schenkel, aged 6 weeks.

OSBORNE—20th at Igutpuri, Mabel, the beloved child of Mr & Mrs Walter Osborne aged 16 months, deeply regretted.

"BOMBAY GUARDIAN."

Subscriptions received from 24th to 31st December 1881.

Mr. Olroy, 31st December 1881, Rs. 6; Mrs' Banks, 30th November 1881, Rs. 2-9; C. Palmer 31st December, 1881, Rs. 2-9; Robert Anderson, 31st December 1881, Rs. 10-14; W. G. Guest, 15th November 1882, Rs. 6-10; Revd. J. A. Northrup, 31st December 1882, Rs. 6; W. C. Duulop, 31st March 1883, Rs. 13-8:

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s. s. "Hispania"	J. Laird.	3500.	700.	11th March „
s. s. "Roumania"	T. G. Knox.	3500.	700.	25th „ „
s. s. "Armenia"	Geo. H. Read.	3500.	700.	8th April „

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s. s. "Castalia" (or another)		2500.	500.	28th January 1882.
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